

the sacrifice, who brings quickly MITRA
 and YAKTJNA
 to the offerer for the attainment of Ms
 desires.¹

2- Those two leaders of rites, great in
 might, far-
 seeing, resplendent, and most far-
 hearing, perform
 their deeds, like two .arms,² by the lielp
 of the rays
 of the sun.

3. MITBA and "VARTJNA, he who hastens to
 appear
 before you, becomes the messenger of
 the gods ; he
 wears an iron³ helmet, he exults in his
 wealth*

4. He who has no pleasure in
 questioning, nor in
 repeated calling nor in dialogue, — defend
 us to-day
 from him and from his encounter,
 defend us from
 his arms.

5. ⁴O thou rich, in offerings, sing to
 MTTKA, sing
 to ABYAMAX, a reverential hymn
 produced in the
 sacrificial chamber ; ⁵ sing a propitiating
 address to
 ; sing a hymn of praise to the
 kings.⁶

¹ Tajar Yeda, 33*, 87. Mahidhara differs from
 Saysna in his
 explanation, and gires it thus: " Yerily that man.
 who worships
 Mitra and Varana for the attainment of his desires
 and the giving
 of oblations, becomes thereby perfectly tranquil
 and able to
 cerform the sacrifice " (*ridhag deyatdtaye*).

³ Sayana adds, as an explanation, " that is, they

obtain the
sacrifice as the arms accomplish an object."

³ Sayana says ** golden," as often elsewhere
(*ayas-sirsfia*).

* Sanaa "Veda, I. 3. 2. 2. 3, with *variLthye* for
varut&ij/am.

⁵ Sayana explains *varvthyam* as *yajnagriJie fiTiavam*
; the St.

Petersb. Diet, gives it as " Schutz gewahrend."

* Sc. Mitra, Aryaman and Yaruna.